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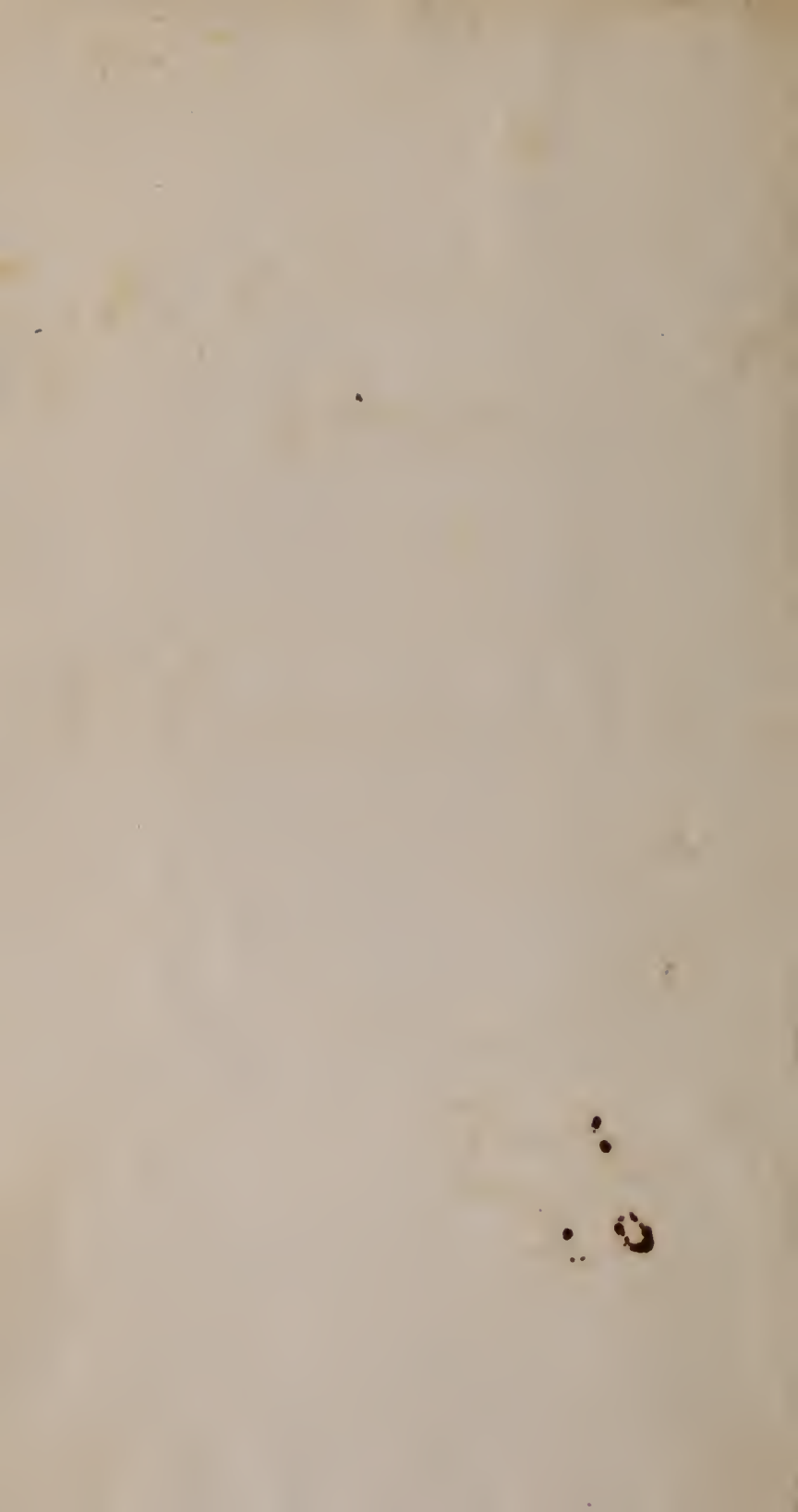
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THE

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AFRICAN REPOSITORY,

AND

COLONIAL JOURNAL.

VOL. XV.

PUBLISHED BY ORDER OF THE DIRECTORS OF THE AMERICAN
COLONIZATION SOCIETY.

WASHINGTON:

1839.

NOTICE.

To complete the volume to which this Index belongs, has been much desired, and has been in contemplation since the death of Mr. DUNN, the proprietor of the work at that time. But the unsettled state of the affairs of the deceased, and the slow process since in collecting the money due his estate, rendered it impossible to do so before this. It is hoped, however, that the volume being now complete, no further obstacles will be in the way of speedy collections, and that the orphan children of Mr. DUNN will thus be opportunely relieved.

To those persons especially who have been in the habit of preserving and having the Repository bound, for future reference, this title and index will be very acceptable, and of the greatest utility.

WASHINGTON, OCT. 4, 1841.

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NOTICE.—Communications relating to claims against the Society, Emigrants, Agencies, Reports from Agents, &c., are to be addressed to S. WILKESON, General Agent of the American Colonization Society.

All remittances of money should be made to the Treasurer, P. THOMPSON, Checks, Drafts and Certificates of Deposite to be made payable to his order. This publication is now subject to only newspaper postage.

THE CAUSE OF COLONIZATION.

The signs of the times in reference to this cause are full of encouragement. They have never been so cheering as at present. They are not confined to this or that section of the country, but betray their bright promise at every point of vision. Every mail brings us the evidence of some new manifestation of interest—some fresh devotion to the cause. In the States of Maine and Ohio, where the Abolitionists informed us that not a friend of our cause could be found, good men are now rallying in great numbers to its aid.—Pennsylvania and New York hold steady on their course, and with renewed zeal. New Jersey is setting a noble example, while Connecticut, Vermont and Massachusetts are reorganizing their forces for efficient action. Maryland and Virginia, with an enlarged philanthropy and patriotism, are in action, while Kentucky, under new impulses, is urging on the great and good cause. Nor should Missouri, Mississippi, Louisiana, and Illinois, be forgotten in the record of philanthropy and patriotic devotion. Nor ought many noble examples of individual munificence in other States to pass without a grateful recognition.

These recent and animating efforts for Africa and her scattered children, are not the results of transient appeals, or temporary agencies employed merely for effect. They seem to be the spontaneous expressions of the public mind—the overflowings of that sentiment which has at length taken possession of the mighty heart of the nation. It would in all probability have manifested itself, with its present strength, some years since, had it not been checked and overawed by the denunciatory spirit of ultra Aboli-

tionism. The rash precipitate spirit of this most unfortunate organization, quelled the confidence of the North, and alarmed the apprehensions of the South. But as the strength of this new party dwindles, and the alarms it created subside, men begin to see things again in their true light, their real relations, and return to those convictions and purposes which will ultimately achieve the glorious objects primarily had in view. This much-to-be-regretted organization will not again, we apprehend, seriously interfere with the cause of African Colonization. The rashness of its measures, the impracticability of its schemes, are now so well understood, that all good and sober men, who may at first have sympathised with the object had in view, begin to withhold their countenance and support. Thousands of such individuals have, within a few months, come over to our ranks, and are now taking a firm stand for Colonization.

It must of course be some little time before these new impulses will develop themselves in a corresponding increase of the Society's means. But the cause, in the mean time, will be sustained; and, of the ultimate result, we entertain not a doubt. Liberia will be a free, enlightened, religious Republic. It will embrace multitudes freed from servitude, and restored to the land of their fathers, by the piety and patriotism of American citizens.— This colony will prevent, as far as its influence shall extend, the crimes and miseries connected with the African slave trade. It will impress the natives near and more remote with some sense of that aversion and horror with which this inhuman traffic ought to be regarded. It will be one of the great radiating points of science, civilization and christianity to Africa. Can any man in his sober senses oppose such a scheme? Can any one in whom humanity is not yet extinct strive to impede its progress? Can the deluded Abolitionist justify his hostility to his own conscience and his God? Why should he, since he lights no fires himself along the savage cliffs of Ethiopia, try to extinguish the heaven-flame which others kindled? If he cannot be a friend, he can at least cease to be a foe.

FURTHER TESTIMONY RESPECTING LIBERIA.

The following is an extract of a letter from W. H. Taylor, of Liberia, to Miss M. Mercer, of Virginia. The writer, it will be remembered, is an African, and speaks from personal observation. A love of candor and truth should induce the abolitionists to publish such letters as these, instead of their vague surmises about the condition of the colonists.

“As for those papers that have been circulated in America for the purpose of injuring the colony, and the colonists, I think it scarcely worth while to trouble them, or to be troubled about them—the white man's letter more especially. To say of them, as a great and good man used to say of such things, “these are sparks which will go out of themselves if we do not blow them,” is perhaps as much as need, and the best that could be said. One of them, however, is a most unfortunate letter. It makes

the colonists all liars, rogues, and crazy free negroes and mulattoes. It is true, that I have written nothing of consequence to America since I have been here; it is also true that such letters as the one to which I refer, is above my bend. In it, however, there are statements which I could not make. These are certainly mistakes, into which no doubt the writer was led by the false and exaggerated statements of designing men, who would make tools of others to carry on their own warfare. It is certain that the writer of the letter had not seen these things himself. These ambush men finding one whose mind appeared disturbed, in consequence of disappointment, set upon him like Satanic coadjutors, raking up every old tale they remembered, and handing them to him for the purpose of inflaming and exasperating his already irritated feelings. Some things in the letter I have heard men say are true, and I have no doubt of it; but the statement contained in the letter, that "for one native African that has been brought to conform to the customs of the colonists and contributed to christianity, five of the colonists have pulled off their clothes and gone into the *bush* among the natives, and adopted their habits and conformed to their customs," I cannot think it is true. I have a little more charity than to believe that this can be the case even at Bassa. I do believe that in the old colony it is not the case; and I am confirmed in this from some who have been here for years. I do not think I exaggerate when I say that ten natives have been (not only brought to conform to our customs, &c.) happily converted to God through faith in Jesus Christ, where one colonist has gone back into heathenism. But if, because some men go into the country to buy camwood, ivory, beeves, rice, sheep and goats, &c., because our children learn to speak the native language, we are going back into heathenism, I have mistaken the idea altogether of the intention of our Lord by the Holy Ghost on the day of Pentecost, in the endowment of the Apostles with the knowledge of different languages. If by learning the language of heathens we degenerate into heathenism, does it not seem strange that more of the learned men in the world have not gone into heathenism? I shall close here by saying a word relative to the natives under my own observation. I had one living with me 18 months and more, who was converted in my family; this boy would not go naked only when he had something to do that would make his clothes very dirty, for the last two months he remained with me. He not long since went to Heddington, (a missionary establishment under the charge of Rev. G. S. Brown in the Pesseh country,) and engaged as interpreter in the school. At White Plains, another missionary establishment, there are eight or ten boys and two girls, several of whom can read and write—see Mrs. Wilkins' account of this school in the — number of Africa's Luminary. I know that the writer of the letter under consideration has never been to this school. I might mention many more; one, however, must suffice for the present: this boy lived with Mr. Tolever at Upper Caldwell; I have seen him with my own eyes down on his knees by the side of the colonists in the time of revivals in our church; and I have heard him with my own ears pointing them to the Lamb of God, and exhorting them to give up their hearts to Jesus. The boy that lived with me, I have heard frequently exhorting his countrymen to get religion. If by going back into heathenism we convert the heathens, let us go, if we promote the cause of God and save our own souls at the same time.

• "I have been pleased to discover from the last Repositories I received, that the prospects of the Society are brightening up. She is now about to gain a lasting victory over her enemies. Notwithstanding the javelins and darts that have been thrown and shot at her, she has proved herself

Invulnerable. Her opponents must now yield; they are conquered, whether they wince or not. They have been beaten from every point of attack. The scheme has succeeded; people, white and colored, can live and enjoy good health here for years together; children are born (white and colored) and raised here, (colored children,) and the population is rapidly increasing in this respect; natives are becoming civilized; missionaries, in the midst of them, have taken up their residences, and they show every disposition to patronise schools—see Dr. McDowell's sketches; and as to the possibility of success in agriculture, no portion of the whole habitable globe could afford a greater than Millsburg. In the middle of the dry season you may plant potatoes, cassada, and rice; and experiment (by myself and Mr. Russ) has clearly demonstrated, that potatoes planted at that time will produce more and larger potatoes—this has never been a contested point with regard to cassada. Rice will not do so well, unless we have a shower once in a while; it is best to plant early rice about the 1st of March. I should like, above all things, for you to walk up the streets of the Millsburg settlement, just to look at the corn."

LETTERS FROM LIBERIA.

Extract of a letter from JOHN RANDOLPH DAVENPORT, citizen of Maryland, in Liberia, to Mrs. Elizabeth Balch, of Frederick county, Maryland.

How happy am I to hear from you. So unexpected did your letter arrive, and how great a treasure do I esteem it to be. Shall I, or can I ever forget my best of friends? Can there be a better friend than one who freely gives liberty to the slave? My heart expanded with joy when I read your affectionate letter, in which you express a desire to release more of my relations from bondage, that they may participate with us in the blessings of liberty in a land of freemen. You state that you not only urge this privilege on them, but wish us to unite with you in urging them to join us. O could they but appreciate the opportunity now offered them; could my colored brethren in the United States only witness, as we do, the future prospects of the rising generation, what would they not do to obtain a home in Africa? Surely they would come naked, and be content with one meal a day. But alas! they cannot see—they will not be convinced.

My parents are well. The children are all going to school, and improve very fast. As to my poor self, I have not yet tasted the pardoning love of God. If I never felt the need of it before, I assure you I felt it when Mr. Snetter read your letter. He has often spoken to me on this subject, and I humbly trust when you hear from me again, I shall be able to tell you what the Lord has done for my soul. Will you pray for me, my dear Mrs. Balch, and ask Mr. Lewis Balch to remember one who feels he is yet out of the ark of safety. The two oldest girls are quite serious. My mother and wife are both christians, one a member of the Baptist, and the other of the Methodist church. I see the Scripture verified, which says the righteous are not forsaken, nor their children begging bread. May the Lord continue to be merciful to you. Give my love to all the family.

I have understood that master intends to send for me to visit the United States, and I should be glad to come and visit you, when I could say much more about our prospects here than it is convenient to write; but sincerely desire that all my friends may do as I have done, come and judge for themselves. Should they not be satisfied, they will then have no one to blame.

My dear Mrs. Balch remember me to all my dear friends, and believe me your humble and obedient servant.

Letter from DR. McDOWELL to the REV. MR. EASTER.

MOUNT VAUGHAN, CAPE PALMAS, *January 15, 1839.*

REV. AND DEAR SIR: By the return of the Oberon, I have the honor to inform you that the expedition arrived at this port on the 13th instant, after a tedious and disagreeable passage of 53 days from Baltimore. The emigrants were all landed in excellent health, with the addition of a child born during the passage on the 2d of December—both it and the mother, Mrs. Hinson, are doing well. The birth occurred during rather stormy weather. The most of them have been placed in the houses prepared for their reception, and express themselves satisfied.

I have been kindly received by Mr. Russwurm. He is apparently very well qualified for his situation; and in some recent troubles with the natives, wherein some lives were lost, the nature of which you have ere this probably heard, Mr. R's prudence and caution saved the colony from actual hostility and war. Indeed, the state of the colony, and disposition of the surrounding natives are such as to render such qualities eminently necessary. The houses are very much scattered, rendering concentration not always very easy. More arms, and particularly cannon and large shot, it is my private opinion, would be highly acceptable. It is to be regretted the board cannot obtain a larger number of adult males for the colony.

The health of the colony at present is very good, with the exception of a few cases of dropsy, ulcer, and intermittent. The missionaries are all very well, except Mrs. Byron and Appleby, who are recovering from recent attacks.

On arriving on the coast we were sorry to hear of the murder of Gov. Finley, of Sinoe, at Bassa Cove, with the subsequent hostilities entered into by the citizens of that colony on account thereof. It appears that, *getting out of ammunition*, the colonists retreated before the enemy, and that part of the settlement was plundered and burnt. Two Kroomen from Little Bassa who gave us the first information, said that the natives had begged for peace. Two important considerations arise out of this:

1st. The necessity of keeping the settlements in a complete state of defence.

2d. The necessity for, and the good effects that would accrue from more frequent visits of American ships of war on the coast, in preventing such accidents to the colonies and American citizens travelling on the coast.

The natives now see the "star-spangled banner" so often floating freely and boldly from the mast-head of a slave vessel, that they have lost all respect both for citizen and flag.

I find that beasts of burden are absolutely necessary here. The settlement extends so widely, that as physician, in case of any general sickness, one person could not possibly do his duty to all.

A colonial schooner, for the safety of the colony, seems to be unquestionably of the greatest importance. The location of the settlement is very pleasant; the only drawback and eye sore being the large native town on the cape. The mission stations, from one of which I now write, are very pleasant residences.

Your obedient servant,

R. McDOWELL.

Two letters were received per the Oberon from Mr. M. Appleby, a young gentleman from Maryland, connected with the Protestant Episcopal Mission at Cape Palmas, from which we make the following extracts:

"I have been blessed of Providence to the utter astonishment of all who know me, both natives and colonists; being from twenty to thirty pounds

heavier than when I left the United States. The clothes which I brought out with me are of but little service, having outgrown them.

"I am at present teaching school at Mount Vaughan, without the least desire to return to the United States. I have visited several of the native towns on the coast, the inhabitants of which appeared anxious to have me sit down among them to teach their children to read; but I am led to believe that education is not their only object. Many of them have an idea that it will bring trade among them.

"We are all quite well at Mount Vaughan; the health of the colony also appears to be good. I regard the present condition of the colony as decidedly prosperous."

CHARLESTOWN, MAY 31, 1839.

DEAR SIR :—Letters have recently been received from Mrs. Payne, extracts of which I send, as the readers of your paper may find them interesting.
H. A. C.

MOUNT VAUGHAN, JANUARY 16.

Our second Christmas and New Year *in Africa* have arrived, and we are still happy in the performance of our work, or I should rather say, in the attempt to perform it, and the increasing conviction that we are where God would have us be. Our school is flourishing and increasing. There are about thirty names enrolled in the *male* department. The *female* department numbers eleven, eight of whom are natives. Some of my little ones are very engaging, interesting children. Five or six are between five and eight years of age, but though so young are very happy and contented. Since the doctor left, I have had twelve native girls, but four have either been *taken away* by their *mothers*, or induced by them to run *off*. Their running away is one of the trials we must expect for some years; Mrs. Wilson, though she has been here so long, still has it to bear as frequently as I have. Two of her scholars have lately been united in marriage. They are both members of the church, and continue to reside at Fair Hope, 'their education not being completed.' We expect to get Mrs. Thompson before long as assistant teacher. Mr. Thompson died about three months ago, a truly penitent and changed man, we have every reason to hope. We are having a second school house erected for the accommodation of the girls, part of which Mrs. T. will occupy—her being here will be a great assistance and relief to me. Mr. Byron teaches the scholars to sing, and it is delightful to hear them singing hymns in the school room; they have, as is usual with their race, good ears and good voices. Mr. Payne procured me two more native girls a few days ago; we have named them *Thomasia Meade*, and *Susan G. Smith*. All my girls except Susan and Grace are supported and named by Virginians. I wish the Sunday school in Charlestown would send me a name. The expense is about twenty dollars per annum. Last Sunday morning being our day for church here, I had religious exercises with the girls in my own room. In talking to them, I particularly urged upon the older girls the superior privileges they enjoy, and the danger of neglecting or abusing them. It was long before I could use language simple enough to be understood by my hearers. My intelligent Sunday scholars at home had spoilt me. A few months ago I wrote by a Salem brig, which was going down the coast, on account of a serious *palaver* between the colonists and *bush* natives. All is quiet and peaceable again. The palaver has not yet been *set*, and trade with the bush is still suspended, but instead of an injury this has proved an advantage to the

colony. The colonists have been obliged to attend more to the cultivation of the land, and are now in a more prosperous condition than since we have been here. I scarcely need repeat that *we* are *very happy*. We have some privations to endure it is true, but many comforts and enjoyments to counterbalance them, and though in a heathen land, we are blessed with many religious privileges. We have church here every other Sunday morning, and every Sunday afternoon at the Cape. Mr. Minor and Mr. P. preach also at two native towns every week. Sunday evening we have a prayer meeting, and Wednesday evening one at Tubmantown; there is also the monthly concert, which we enjoy particularly, from the reflection that so many of our fellow-christians are uniting in spirit with us. After frequent disappointments, we have at length heard from home. I cannot tell you how thankful I feel to receive such joyful tidings. That I should hear you were all well and happy, was more than I had dared to hope, but God has been better to me than all my fears. The clothes for the children are just in time to save me some trouble. We clothe in American style all who remain eighteen months. The unbleached domestic will be very serviceable as also the calico. I cannot express how grateful I feel to all my friends, from whom I have received new proofs of kindness and liberality. Tell the dear children I read their names on their work with great pleasure; I am afraid there is a little feeling of vanity or pride mingled with my gratification at so much being done by my 'own people.' But indeed I cannot help feeling proud of as well as grateful to them. Our garden is very flourishing, it will soon supply us with all the vegetables we need. We have also between fifty and sixty fowls—no trifle, I assure you, for Africa. A few nights ago we were aroused by a disturbance in the poultry yard. The next morning two pigs and a calf were missing which had been carried off. The track of a leopard was plainly visible. The natives travel with a lighted stick at night, to avoid encountering the leopards; they run from fire light. So that with a lantern I feel quite secure, to go over to Tubmantown every Wednesday evening to prayer meeting with Mr. Payne. Since my last date I have taken another native girl—she is about seven years old, her name is *Francis Payne*; I have several promised, who are yet infants. There is one reflection which prevents my feeling unmixed pleasure at the increasing number of my girls, and that is the increased responsibility which thereby devolves upon me. Oh! that I could be more faithful in the discharge of all my duties. We are all well except Mr. Byron, his fever continues obstinate, though not violent. We feel very sensibly the disadvantage of being without a physician, particularly with new cases. We are looking anxiously for the doctor and his bride. Our hands are full indeed, but soon we hope to have the assistance of the reinforcement from America. The Mary Paulina, we hear, has gone home, and left our letters, &c. at Fernando Po. She had better have taken them back to America, we would have received them sooner. Our despatches must be on board early this afternoon, therefore I have only time to say farewell. If we never meet more here, I trust we may have a blissful meeting in our father's house above.—*Episcopal Recorder*.

The following is an extract of a letter from a colored woman who emigrated in February last in the *Saluda*, to her sister in this city, dated Millsburg, May 20th.

"This is a delightful place indeed. There is no doubt that any one who is disposed to work at all, can get a living in Millsburg. There is as much land as you choose to take up, and you may plant what you choose. You can go any where you please in the woods, and cut timber wherever you

find it. The people enjoy themselves quite as much as the freest white man in America. We are very well satisfied with the place. Many things are scarce here, but this must be expected in all new countries like this.

"This is the greatest place for religion I have ever seen: it seems as if every one had been converted, from the least to the greatest. I have never seen so much piety in all my life, as I have seen since I have been here. No one could be otherwise than satisfied here, if they are disposed to be satisfied at all.

"Any kind of seed you plant will grow; and as for corn, and such things, I have never seen a better place for raising them."

A letter from another of the emigrants to Rev. Dr. Proudfit says:

"Death has taken my affectionate husband. I am a widow, but Jesus is my friend. I have found him to be my friend indeed. He has raised up friends in Africa for me, through all my troubles. I have not as yet felt as if I wanted to return to the United States. My husband's dying words were that I should remain in Africa with the children, and that the Lord would provide.

"Dear sir, though many are my privations, yet I bless the Lord that I am here. I feel to-day, although a widow, satisfied to spend the remainder of my days in Africa; and may the Lord spare my children to prove a blessing to this country, is all that I have to give for my portion."

METHODIST EPISCOPAL MISSION.

[From *Africa's Luminary*.]

The Rev. G. S. Brown, who has been designated as a missionary to the Pessah tribe, left us on Monday, the 29th of January, to visit the country inhabited by that people, and to make some arrangements for establishing a mission among them. The following letters will doubtless be read by all with much interest; and by the friends of Africa with gratitude, for the open and effectual door which seems presented to us by Divine Providence.

WHITE PLAINS, JANUARY 30, 1839.

REV. JOEN SEYS: We landed at this place at half past four o'clock, after a most delightful season on the river. What sweetened our passage most was our call at King Bromley's. The town has a barricade around of plum trees, very thickly set. We entered in at a little door about three and a half feet high. Here were about twenty houses, or huts, very neatly built, and every thing as clean as a new book. The king received us with all the politeness of an American. When we first went in the king was lying down; but he immediately arose, threw his robe around him, and with a pleasant smile, came forth to meet us, and heartily shook us by the hand. He appeared very much pleased at the appearance of sister Wilkins, went into his house and brought forth a chair, set it in the shade, and invited her to sit down. All appeared glad to see us. They gave us, or treated us with, pine apples and bananas. The subject of schooling was soon introduced, and the king was not only willing to have me come and teach them, but expressed much satisfaction. He said he should prefer having school there, rather than send his children away. And when I told him that I would call again, he gave me another hearty shake of the hand, as if to bid me welcome. I dashed* him with a few yards of cloth; he followed us to the landing place, shook hands, and bid farewell.

Affectionately yours,

GEO. S. BROWN.

*To dash is to make a present.

WHITE PLAINS, FEBRUARY 2, 1839.

To the Superintendent of the Liberia Mission:—

REV. AND DEAR SIR: KNOWING your zeal and holy ambition, I hasten to inform you of our recent tour among the natives since I wrote you last. But being aware that nothing less than a speedy and universal spread of the gospel can satisfy your expanding soul, I fear that you will be dissatisfied when you hear that we have been no farther than King Tom's; but I will warrant you that you will say glory to Jesus when you have read our report.

We left White Plains yesterday morning for the interior. We went directly into the woods, about a south course. Brothers B. and J. Wilson, two Americans, and three natives were with us. We soon came to the Gnuhway* Creek, which we followed up several miles. In this region of country the soil is very excellent, and the timber most beautiful. It is truly interesting to see so many large clearings or farms belonging to the natives; and such handsome land I never saw before. After travelling five or six miles we met several natives, who, on being informed of our business, turned about and went with us. About one mile before we came to the town we met King Tom, who was very glad to see us, and shook us heartily by the hand, telling us to "Go home, go home," pointing us to his town; for he had heard the day before of our coming, and our business. As soon as we were within half a mile of his town the king began to halloo and whoop, as if at the head of an army, to inform his people to be ready to meet and receive us. Soon we came into the town, and were invited into a large palaver[†] house, a court about twelve feet by thirty, elevated about three feet high. A large palm-leaf mat, very clean, was immediately spread nearly through the court, on which was placed a chair for my accommodation. The king then asked me to tell him my palaver, which I did—to teach them book, and how to serve God. He then said that "every thing in that town was ours—the sheep, goats, chickens, rice, and every thing else;" wishing us to be at home. He then began to jump and halloo, and run all through the town, like a crazy man, laughing and shouting with all his might, and saying, "I am glad American man come to learn us book, and how to serve God." He then called together the older men of his tribe, for counsel, who all heartily agreed to the palaver, and again shook us by the hand and laughed. He then desired me to write a note to King Bango, who lives about five miles from Tom's, which I did, and which was soon despatched. We were then invited to one of the best houses in town, which the king dedicated to our use: and no one was allowed to go into it but our party. I soon began to talk with them about religion, and was astonished to find them so intelligent. "Well, then," said he, "suppose countryman learn to serve God, when he die he go up top; but suppose he no learn to serve God, he go to Debely; be dat true?" I said, "All that be true; but where did you learn it?" He said, "American man tell me; all American man say so. O daddy, nie glad you come here to tell us all things; my heart feel good a plenty; me love you plenty; me love big American man who sent you here; me love God because he pass all country man, and tell you to stop here. O daddy, you must not go home from us till all our people know all about God." He then smote upon his breast, and said, "We no serve greegree any more." The king then told us that he would bring all the small towns to us, and all should learn book. At evening the laborers came in from their farms, when the hue and cry was renewed again; and soon we were saluted with a heavy musketry. When we inquired into the reason of this they said, "We glad God man come." After this we were saluted with drums, and they amused themselves with

*No one come wish it

† A house for holding councils

dancing. We asked them why they danced. They said, "We glad God man come." Soon another house was dedicated to our use. We all lay down in peace, and slept well in this native house in the woods. When we arose in the morning all seemed to love us better than ever.

About twelve o'clock to-day the palaver was "done set." The king gave a very fat goat, which was butchered for us, and rice to eat with it, and every thing else which we desired. We then dashed the king with a few small articles, and told him we must go. I invited him to meet me at White Plains next Monday morning, and come down and see you. They charged me strictly not to deceive or disappoint them. We then bid them farewell, and returned to this place. We calculate immediately after conference to visit King Willey, thence to the Golah country.

Affectionately yours,

GEO. S. BROWN.

To the Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church:
REV. N. BANGS:

Grace, mercy, and peace be multiplied to you and yours in abundance.

Glory be to God, I am yet alive, in excellent health of body, and my soul is happy in Jesus. My head, hands, feet, heart, and soul, are full of business. I have been anticipating, for several weeks, writing to several of my friends in America; but the time is come, and I have not written, and the Saluda is to sail to-morrow for America.

Brother Seys has sent me off alone into the wilderness, thirty miles from Monrovia. I have not been here three months yet; but I have [cut?] all the timber from the stump, and built three thatched houses, and a framed house which has been finished three weeks, eighteen by twenty-four feet. I have cleared eight acres of land, which I have planted with corn, potatoes, cassada, beans, &c., &c. My family consists of a wife, a hired woman, one American boy, one native interpreter, four native girls, and fourteen native boys—making twenty-three in all, besides some hired help. I have all my provision to buy, and we are also engaged in clothing the naked; for the whole of those eighteen natives, when we took them, were almost as naked as they were born; but we have succeeded in clothing them all comfortably.

We have also made clothes for several of the kings, head-men, and their wives; and if we had the means we should clothe many more, for there is nothing that seems to civilize the natives like clothing them in American style. I have been visited by all the kings, and most of the princes and head-men for 100 miles around me; and nearly all have made application for an entire suit of American clothing, and say they mean to introduce them to all their tribes.

The above, together with five or six hours in a day in my school, has kept me busy by day and by night—so that I had not time to write as I had proposed—for which reason I beg of you, and the editors of your wide-spread Advocate and Journal, to give me a small place of five or six lines at the bottom of some column, just to inform my friends in America of the great mercy of God in the preservation of my life and health since I left America, of the favor he has given me among the heathen, and to return to them the warmest thanks for all their kindness when I was in America, and for all their money to support the cause of Christ, and for all their prayers in behalf of the poor heathen.

I do not forget to be thankful for all, and especially to the Board of Managers for making me a life member of the Parent Society; nor do I forget the twelve dollars raised by a few good brethren in your office to assist me in a former loss.

May God Almighty bless you all, and give speed to the Gospel till all flesh shall see his salvation; prosper the heaven-born cause of colonization till Satan's kingdom is overthrown, and perfect peace and freedom reign throughout the universal world. My love to all, and especially to the Troy Conference preachers.

Affectionately yours,

GEO. S. BROWN.

HEDDINGTON, May 20, 1839.

PROTESTANT EPISCOPAL MISSION.

It is highly gratifying to present our readers with the following account of the rise, progress, and present encouraging prospects of the Protestant Episcopal mission at Cape Palmas. It is from the pen of the superintendent of that mission, the Rev. Dr. Thomas Savage, and, at our request, was kindly furnished for the columns of the Luminary. We scarcely need say that we most heartily bid those holy and devoted men who are engaged in that department of the great missionary field, God speed in their labor of love, or that we shall be much pleased to hear of their success from time to time.—*Africa's Luminary*.

The Episcopal Church in the United States had made irregular attempts for fifteen years to establish a mission on the coast of Africa. Their design at that time had reference to the *colonists* of Liberia. No white person offered until the year 1836, when the foreign committee received applications from three young gentlemen who had just been admitted to the order of deacon, one of whom had been a regularly educated and practising physician. Cape Palmas was the point previously determined upon as the location of their primary station. On the 29th day of March, 1836, Mr. James Thomson, a colored teacher, began to clear up a mount from its forest trees and underbrush, about three miles distant from the cape, and to erect a comfortable mission house. On the 25th day of December following arrived the first missionary, Rev. Thomas S. Savage, M. D., when the frame, with a few weather boards only being up, were all that had been done to the house. That was soon completed, and other necessary buildings begun by Dr. Savage, who was authorized to form a strong station at this point, with reference to extended operations in future.

On the 4th of July, 1837, Dr. Savage was joined by the Rev. L. B. Minor, and Rev. John Payne and lady. Since that period the missionary corps has been receiving, from time to time, important accessions, according to its increasing operations. At this period, —, 1839, it consists of nine white persons, (six males and three females,) besides several colored teachers and assistants. Two commodious dwelling houses, a school house, and other necessary buildings, are completed and occupied. The mission premises, consisting of about fifteen acres, are enclosed with a good paling fence, and brought into flourishing cultivation. From the centre of these grounds a beautiful mount arises, one hundred feet or more in height, upon the summit of which stand the several buildings, and which bear the name of "Vaughan," in honor of the excellent "Secretary and General Agent" of the Foreign Committee. Up to this date no deaths have occurred in connection with the mission, but a good degree of health has been generally enjoyed.

Religious services have been established, and are held every Sunday, alternately, on the premises, and at a school house in the colony, one and a half miles toward the cape. Connected with these exercises there is also a Sunday school, numbering over forty, which is constantly increasing.—

Dr. Savage is now on his return from the United States with recruits, and the means for the erection of a "mission church," which is to be immediately commenced.

Religious exercises, with Sunday school instruction in connection, have also been established in a neighboring native town; and so acceptable have they proved to the inhabitants, that they have proposed, of their own accord, to erect a suitable building for these exercises; in their own language a "God palaver house"—a church.

An interior station forty miles distant, upon the banks of the Cavally river, has likewise been opened under the charge of the Rev. Mr. Minor. The chief of the tribe, and his principal men, made encouraging offers of assistance in the erection of the necessary buildings and support of the schools.

The school at Mount Vaughan, at the last dates, consisted of thirty-two children of both sexes, and a few from the colony have proposed to become teachers in the mission. The children are all boarded and clothed by the mission, and only such a number received as can be brought and kept under a regular and thorough course of discipline and instruction. Besides the ordinary branches of education, instruction is regularly given in agriculture, and the most common useful mechanical arts; in all of which, it is the united testimony of the missionaries, that a progress is made as rapid and satisfactory as by the same number of white children taken promiscuously from civilized society.

A high school will, by divine permission, soon be opened in connection with this station, which will be supplied principally from the interior stations with those who are designed for higher attainments. Funds are already in hand for the accomplishment of the object. In time, as the wants and circumstances of the country shall demand, this school, it is confidently hoped, will take the rank of a college in the full sense of the term.

It is the design of the missionaries at once to radiate into the interior, gradually diffusing around, and extending forward their influence till they shall reach the Kong mountains. Here, it is expected, a climate will be found as congenial to the white man's constitution as that of his native country. Here it is proposed to open a health station, where the missionaries may resort for necessary recreation, and restoration of their health.

The designed number of laborers having been obtained for Cape Palmas, it is designed soon to open another at some important point, either far to the windward or leeward.

Thus, then, in the providence of God, this spot, within a period of little more than two years, has been redeemed from the dark reign of heathenism; an altar has been erected to His holy name, and salvation through the blood of Christ is preached: thus, in combination with the efforts of others, we humbly trust will soon be fulfilled the divine promise, that "Ethiopia shall soon stretch forth her hands to God." THOMAS S. SAVAGE.

[From the *Episcopal Recorder*.]

DEATH OF MRS. SAVAGE.

We are filled with grief in announcing the death of the wife of Rev. Dr. Savage, one of our beloved brethren, the missionaries in Western Africa. But a few months have passed since she left our shores, to devote her life to the cause of Jesus among the inhabitants of that darkened continent. The experience and medical skill of her husband, rendered us perhaps too confident in hope that her life might be less exposed than that of many who had gone before her. But God has seen best to gather her to himself, and left

her husband and friends, and the church, in their mourning the sweet consolation which her excellence and peaceful departure give, and the privilege of yielding her and all in entire submission to the will and appointments of Almighty God. Much as we may and must mourn over such a loss, he who walks amidst the candlesticks best knows how to manage and arrange the lights. Oh! that we may have more faith in his presence, and power in this blessed cause, in which our departed sister gave herself even unto death! Let the church unite in prayer for the consolation of her bereaved husband, and for the raising up of other laborers to undertake and carry on the work for suffering Africa!

Extract of a letter from Mrs. Payne to a friend in New York, dated Cape Palmas, April 21, 1839.

I have now a sad and all-engrossing subject to write about. God in his wisdom has seen fit to visit us with a severe affliction. Hitherto we have written of his goodness in preserving our lives, and I doubt not, though hidden from us, it is equally manifested in the present dark and trying dispensation. Our dear sister, Mrs. Savage, was taken from us on Tuesday last, (April 15,) after a severe illness of more than seven weeks. Her sufferings, from the commencement to the end of her illness, were continued and intense, more so than I ever witnessed. Severe, however, as they were, they never elicited a murmur from this lovely christian. "I feel that it is all for my good, not one pain too much," was a sentiment frequently expressed. I was permitted the mournful gratification of constantly attending on her sick bed, being kept from her by my own sickness only two days. From the first she had the impression that her illness would be fatal, and never expressed a wish to recover. An earnest desire "to depart and be with Christ," was her predominant feeling. About two weeks before her death she observed, "I have given up all my friends—all earthly ties; my dear husband was the *last* I could give up, but I have been enabled to do *that* now, and know that God will comfort and support him." Throughout her illness, her mind was in a most tranquil and happy frame. She often said, when I first entered her room in the morning, "O, Anna, I have had such a delightful season, such sweet views of God and heaven." The love of the Saviour was a theme upon which she delighted to dwell; and even when too feeble to talk much herself, she took pleasure in hearing others speak of it. "Go on dear," she would say to me, "I *love* to hear you talk of the goodness of God." The last week or two she was extremely feeble, not able to raise herself in bed, and had several fainting fits. The calm and peaceful state of her mind might be inferred from a little circumstance which occurred the night before her death. Her nurse was awakened by some one *singing*; she arose and found to her surprise it was Mrs. S. She sang in her sleep two or three verses of a favorite hymn; the two last lines, the nurse told me, sounded more sweetly than any thing she ever heard—they were,

"We're marching through Emanuel's ground,
To fairer worlds on high."

May we not imagine she was then enjoying a foretaste of the happiness she was soon to realize. When I went in that morning she welcomed me with a sweet smile, and said she felt "a great deal better;" an expression she had never before used. I was not for a moment deceived; a change had evidently taken place, and I felt my heart sink at the conviction which I had hitherto striven against, that we *must* lose her. Throughout the day her mind was wandering, which it had never been before; still there was nothing distressing about it, all her imaginings were of a pleasant nature; and she knew every one about her. She sunk gradually through the day, and at half-past 11 at night fell asleep in Jesus. I was forcibly reminded of the hymn—

“Jesus can make a dying bed,
 Feel soft as downy pillows are;
 While on his breast I lean my head,
 And breathe my life out sweetly there.”

Not one struggle—not one long breath, but quietly and sweetly, as an infant falling to sleep, did she depart. Though holding her hand in mine, I was for some time unconscious that she had left us. Almost her last words were in answer to a question of how the Saviour now appeared to her?—“Chiefest among ten thousand, altogether lovely.” The funeral took place the next afternoon.

THE SLAVE TRADE.

The New York Observer of the 25th of May refers to a statement that slaves have for some time past been landed on the United States' side of the Sabine river, and thence in large numbers transported into the territory of Texas. “We are happy to learn,” adds the Observer, “that the Collector at the Sabine has already been armed with a powerful force to enable him to defeat the plans of the slavers.”

An interesting volume, “on the African slave-trade” has recently been published by THOMAS FOWELL BUXTON, a member of the British Parliament, distinguished by his exertions against that nefarious traffic. The following extracts are from an article in a late number of the London Record, in which that work is referred to :

The present state of the slave-trade is a subject of very painful contemplation. Public attention was directed to the enormous extent and *increasing* amount of the traffic by Sir Robert English during the last session of Parliament, and Mr. Buxton has just published a volume well fitted to rivet attention to this subject, and to convince the most incredulous, that this, one of the greatest evils that is seen under the sun, has increased in bulk, and its virulence become even more inveterate in spite of the example set to the world by this country, and the long period that has elapsed since we washed our hands from the contamination of this moral pestilence.

In the debate of the 2d of April, 1792, Mr. Fox stated the slave-trade at 80,000 annually, and Mr. Buxton states that Mr. Zachary Macaulay, a few days before his death, had told him, that upon the most accurate investigation he was able to make as to the extent of the slave-trade, he had come to the conclusion that it was 70,000 annually fifty years ago.

Mr. Buxton shows that now 150,000 are annually landed in Cuba and Brazil alone, and that allowing 50,000 for the Mahomedan trade, the number of human beings annually reduced to slavery is upwards of 200,000.

But these figures do not nearly represent the number of those who are taken from Africa, or who perish there before they can be put on ship-board. The original seizure of the slaves; the march to the coast, and detention there; the middle passage, and the initiation into slavery, or the “seasoning,” as it is termed by the planters, all in their turn claim their *per centage* from the devoted natives of Africa. “We sow many seeds,” it has been observed, “to raise a few plants,” and before the Christian and Mahomedan slave-markets can be supplied with their annual demand, Mr. Buxton calculates that Africa must sustain the loss of 475,000 of its inhabitants.

Hitherto this country has been the only one sincerely in earnest to abolish this unholy traffic. Yet with all our efforts, Mr. Buxton observes, that we

have effected no other change than a change in the flag under which the trade is carried on. "It was stated by our Ambassador at Paris, to the French minister, in 1824 (I speak from memory,) that the French flag covered the villains of all nations." For some years afterwards the Spanish flag was generally used. Now Portugal sells her flag, and the greatest part of the trade is carried on under it. Her governors openly sell, at a fixed price; the use of Portuguese papers and flag. The latest arrivals from Portugal brought the news of the total defeat of all of our Ministers' efforts to procure a new slave-trade enactment there; and yet the discussion has been protracted for years, and the present possessors of the Crown of Portugal owe all the authority they possess solely to this country. There does exist a law against the slave-trade in Spain, but it would seem only for the purpose of being evaded.

A cordial agreement among all the *Christian* nations of Europe to abolish the slave trade, and to treat it as piracy, is considered now quite visionary. But suppose such an arrangement could be effected; suppose, in the words of Mr. Buxton, "all nations shall have acceded to the Spanish treaty, and that treaty shall be rendered effective; they shall have linked to it the article of piracy: the whole shall have been clenched by the cordial concurrence of the authorities at home and the populace in the colonies? With all this we shall be once more defeated and baffled by contraband trade. The power which will overcome our efforts, is the *extraordinary profit* of the slave-trader. It is, I believe, an axiom at the Custom-house, that no illicit trade can be suppressed, when the profits exceed thirty per cent." He then proves that the profits of this nefarious traffic are nearly five times more than thirty per cent. The profits that this trade will produce may be shown by the risks that smugglers will run to obtain a cargo. The *Vineadora*, a Spanish vessel, was captured with slaves on board. It was proved upon examination of her papers that her cargo of slaves must have been shipped at Congo, in Africa; to avoid the track of the British cruisers, must have been carried across the Atlantic to Cadiz, where, furnished with Spanish papers, and wearing the royal colors, must have again crossed the Atlantic to Porto Rico, and was, when taken, in the progress of a third voyage from Porto Rico to Cuba. Her original number was not known, but when captured twenty-six negroes only survived this voyage, from Africa to Europe and from Europe to America, of not less than 6,000 miles.

By a review of the facts brought together in Mr. Buxton's volume, the conviction must force itself on every reader that the conclusion arrived at by the author is just, namely, that the present system in operation for the suppression of the slave-trade is quite inadequate for the purpose, and that England, single handed, supported by nothing but the hollow professions of the *Christian* powers of Europe, cannot abolish this traffic. Another remedy however remains to be tried; the symptoms of the disease, as it were have hitherto alone been combated, but, let the attempt of civilizing and Christianizing Africa succeed, and the evil will be completely at an end. It is to this object that the friends of the Africans are now directing their efforts. Their views, Mr. Buxton informs us, "have been communicated to Her Majesty's Government. It is for them to decide how far they are safe, practicable, and effectual. When their decision shall have been made, there will be no occasion for any further reserve. The second portion of this work will then be published, in which it is my purpose to say something on the geography of Africa; something on the moral degradation and cruel superstitions which prevail among the population; and something on the measures necessary for elevating the native mind. To these I shall add suggestions of the practical means which appear to me best calculated for the deliverance of Africa from the slave-trade."

One means of moral reformation to this devoted continent the author has already alluded to in his introduction: "I have no hesitation in stating my belief that there is in the negro race a capacity for receiving the truths of the Gospel beyond most other heathen nations; while, on the other hand, there is this remarkable, if not unique, circumstance in their case, that a race of teachers of their own blood is already in course of rapid preparation for them; that the providence of God has overruled even slavery and the slave-trade for this end; and that from among the settlers of Sierra Leone, the peasantry of the West Indies, and the thousands of their children now receiving Christian education, may be expected to arise a body of men who will return to the land of their fathers, carrying Divine truth and all its concomitant blessing into the heart of Africa."

The fate of Africa has hitherto been fitted rather for melancholy contemplation than for cheerful anticipation. Fruitful in producing monsters was the description of that dark continent in ancient times; and modern times have seen it the victim of a far more monstrous and portentous evil than ever desolated it before. The natural resources of the country, and the mental capacity of its inhabitants, increase the difficulty instead of accounting for the reason, why this continent should be sole supplier of slaves to the other races of men. Can there be another cause assigned for this phenomenon than that such was the curse bestowed on the descendants of Ham?

However, our duty is by no means rendered obscure by these considerations. Having ceased to be men-stealers ourselves, we should do every thing in our power to prevent others from continuing the crime. And though on the one hand, we do not sympathize at all with much of the declamation that has been uttered on the subject of slavery, or admit the godless doctrine, that this state has given occasion for spreading of the natural rights of men, yet, on the other, we cannot congratulate and take glory to ourselves as a nation on the sacrifice that we have made for the extinction of slavery in the colonies. The payment of twenty millions for this object has been extolled as a noble and generous act, and nowhere more than in America, where the value of money is supposed to be best understood. This sacrifice of a hundred millions of dollars strikes the American Unitarian, Dr. Channing, with rapture; "I know not," he exclaims "that history records an act so disinterested, so sublime." There is, however, in this act, as in most others that receive a unanimous burst of human applause, probably something hollow. At least, it would have shown more zeal for the cause of the oppressed, and more generosity, if the twenty millions had been raised at once for this specific purpose, instead of paying merely the interest, and leaving the borrowed capital to be discharged by a remote posterity. What *individual* has made one conscious sacrifice, or performed a single act of self-denial in furtherance of this object? It is too much like the benevolence of the prodigal who is generous with his creditors' money.

Be this as it may, we have not yet discharged what we owe to the wrongs of Africa. It remains in every sense a debt "still paying, still to owe." And every prospect of meliorating the wretched condition of its inhabitants ought to be hailed with gratitude, and the opportunity of serving them eagerly embraced.





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